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Conference on missions held  
in 1860 at Liverpool.



good, though xi. 5 be translated with De Wette, interrogatively, Shall he not return into the land of Egypt? There is no note of interrogation in the Hebrew, however, so that the declarative form, adopted in the common English version, is to be preferred.

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ART. V.—*Conference on Missions held in 1860 at Liverpool.* Including the Papers read, the Deliberations, and the Conclusions reached, with a comprehensive Index, showing the various matters brought under Review. Edited by the Secretaries to the Conference. Tenth thousand, revised. London: James Nisbet & Co. 1860.

IN bringing this interesting and important volume to the notice of our readers, we are influenced by the momentous character of the questions it discusses, and the valuable light it sheds upon them. No interest of the church, or department of Christian labour, towers above missions to the heathen. When, at the beginning of this century, the mind of Protestant Christendom awoke from its lethargy on this subject, and commenced its labours of foreign evangelization, the field was new and untried, at least in modern experience. While the great principles which underlie and shape the missionary work are laid down in Scripture, yet those details of practical development and organization, which are conditioned by the difference between present circumstances and those of the apostolic church, and which can only be determined by actual experience, remained to be evolved by the future working of missions. Great questions have thus been emerging in regard to various matters connected with the conduct of missions, which have tasked the wisdom of missionaries, and of missionary boards and managers, while some of them have agitated the mind of the church at large. In this exigency, it has been felt to be desirable to collect the lights of experience from those who have personal knowledge of the operations and effects, the difficulties and perplexities, that have shown themselves in the practical working of modern missions. The most obvious



well known that Tyre was besieged by Nebuchadnezzar for thirteen years, and there is good reason to believe successfully, although the fact of its capture does not happen to be mentioned in express terms. It cannot, at any rate, be disproved; neither can his conquest of Egypt, which is, moreover, asserted by Josephus, *Antiquities*, x. 9, 7, who quotes Megasthenes and Berosus to the same effect, *Antiquities* x. 11, 1. These positive statements are certainly sufficient to outweigh the silence of Herodotus and Diodorus. The indignities threatened to the dead body of Jehoiakim, Jer. xxii. 18, etc., xxxvi. 30, are not discredited by 2 Kings xxiv. 6, 2 Chron. xxxvi. 6, for there is no conflict between these passages and the prophecy. Nor is there any reason to question Josephus's explicit testimony to its fulfilment, *Antiq.* x. 6, 3, notwithstanding its rejection by De Wette. The difficulty in Isa. xxii. 29, is not so much to discover a fulfilment, as to decide between different events which have a claim to be so regarded. The invasion of Sennacherib seems to have been more immediately regarded in both cases. Elam and Kir, chap. xxii. 6, denote troops from those nations in the Assyrian army; and the sudden and miraculous defeat, xxix. 5, etc., is that of the host of the Assyrians. But with this is blended the foresight, in chap. xxix., of other trials and deliverances; and perhaps, in chap. xxii., of the later sieges by Esar-haddon and Nebuchadnezzar. Hos. ix. 3, "Ephraim shall return to Egypt," and xi. 5, "he shall not return into the land of Egypt, but the Assyrian shall be his king," are mutually contradictory, if regard be had merely to the letter and the form of expression. In thus affirming and denying the same proposition, the prophet must, if he is to be absolved from the charge of inconsistency, have intended it in different senses. Two explanations are possible, either of which is satisfactory. He may mean, Ephraim shall return to an Egypt, i. e., he shall be reduced again to a servitude like that which he formerly experienced in that land—not in the literal Egypt, however, but in Assyria. Or he may mean some of the people shall return to Egypt, fugitives from Assyrian invasion; the mass, however, shall be carried not to Egypt, but to Assyria. Upon either of these hypotheses, the language of the prediction accords with the event. And these explanations will still hold

method of applying this resource for facilitating the solution of the problems in question, was by deliberative conventions of missionaries, and of the conductors and intelligent friends of missions, in all parts of the world. Of the obstacles which for a time prevented the gathering of such convocations, and of the meetings for this purpose which have been successively held within the past few years, we shall soon make brief mention. This volume is a complete and accurate account of the last and greatest of these conventions, for which those previously held formed at once the demand and the preparation. It contains over four hundred large octavo pages, in clear and ample type, and although exceedingly cheap, is, in all respects, neatly got up. It gives the entire proceedings, papers, debates, speeches, results, of this conference, at its formal sessions, its soirees, and public meetings, together with an appendix of valuable documents, a most copious and accurate index, and marginal headings of topics on the sides of the pages. We have seldom met with any report or record of the doings and sayings of any deliberative assembly so complete and satisfactory. The editors, who were the four secretaries of the meeting, together with their assistant stenographers, deserve all praise for the manner in which they have executed their work. And the work is worthy of the labour bestowed upon it. It presents the many-sided experience, the profound reasonings, and the deliberate judgments of this great catholic missionary convention, on the vexed questions which have most baffled the conductors of Protestant missions. It contains several papers on these questions of consummate excellence; also, a number of addresses before public meetings, which are among the finest recent specimens of Christian eloquence. The members of the Conference numbered one hundred and twenty-six. They embraced missionaries, both retired and still in service, from all quarters of heathendom, together with the active and controlling officers of the chief missionary societies of Britain, besides other leading friends of missions, lay and clerical. Among these were included prominent representatives of all the great evangelical bodies, Episcopal, Presbyterian, Baptist, Methodist, Moravian, Independent. Leading parts in the proceedings of the Conference were assigned to members of these respective denominations.



Not the least interesting and able constituent portion of the assembly were the officers of the British army who had been stationed in missionary fields, more especially in India. We can scarcely wonder that the Queen's armies in India are victorious over insurgent foes that vastly outnumber them, when they are commanded by the Havelocks, Campbells, Alexanders, and other Christian officers like those whose noble Christian and missionary addresses are reported in this volume. One of these, Major General Alexander, presided at the regular sittings of the Conference. The Earl of Shaftesbury, however, presided at the general public meeting held at its close. No class of members contributed more to the objects of the meeting, or exhibited greater piety, wisdom, earnestness, and eloquence, than these army officers. One of the charms of the volume lies in the large variety of writers, speakers, and orators to which it introduces us. In short, our inspection of the book fully bears out the statement of the *Glasgow Examiner*, that "there is no such collection of opinions on mission-work extant." It justifies the following language of the *Edinburgh Witness*: "At the missionary meetings of individual churches or societies, the experience has been often detailed that falls within their own limited and sectional operations. For the first time the Conference brought into play what we may call the catholic experience of missions. The results of long years of observation in all fields and by all classes and denominations of missionaries were thrown into a common stock, and the materials furnished, out of which there may be drawn, if not a new theory of missions, new and wiser methods of mission operations. We know not a more valuable contribution towards the formation of a science of missions than the volume that records these meetings. It has not only added largely to the experience that has been accumulating for half a century—it has concentrated it."

Having thus presented to our readers the general features of this volume, we propose to bring before them a brief conspectus of the missionary conventions which preceded and culminated in this, and of the results at which this arrived—availing ourselves of the statements and language of this volume, with or without quotation marks, as convenience may dictate. From

a paper in the appendix by the Rev. Joseph Mullens, one of the Secretaries of the Conference, we learn the following facts in regard to previous conferences on missions.

During the last few years several important conferences have been held respecting the best modes of furthering the great work of Christian missions in heathen lands. The growing union of all branches of the Church of Christ in England and America, on several occasions led to suggestions respecting a gathering of the chief managers of missions, lay and clerical, that they might combine their sympathies and their efforts, more openly and more completely, in extending the Saviour's kingdom. For a considerable time, however, the carrying out of such a plan was hindered by the fear, expressed in many quarters, lest some Utopian scheme should be broached for confounding combined action with unity of association; and substituting, for the affectionate co-operation of independent churches and societies, the action of some single Missionary Society, to be formed by the union of the whole. At length meetings of the kind were successfully commenced; and common discussions on missionary principles and plans of labour were permitted to take place.

The first conference of the kind actually inaugurated was the Union Missionary Convention, which met in New York on May 4th, 1854, and was occasioned by the visit to America of the Rev. Dr. Duff. Stirred up by his fervent appeals, and anxious to take advantage of the presence and experience of one in whose labours all branches of the church felt a deep and sympathizing interest, various brethren in Philadelphia and New York joined in inviting the officers and supporters of all missionary societies to hold such an assembly; "to illustrate the practical unity of the church; to excite an increased interest in her holy work; and to combine and judiciously direct her efforts, for the salvation of the millions of our race perishing for lack of knowledge." All idea of merging existing agencies in some Utopian centralized missionary organization was repudiated; and the hope was expressed that, while each branch of the Christian church endeavoured to render more efficient its own share in the great cause, such an assembly of men, aiming at one common object, might collect and



concentrate scattered fragments of foreign experience; might inquire into the best method of raising funds; might discuss the relative advantages of the several modes adopted in evangelizing the heathen; and arrange for a freer interchange of information among existing missionary societies. On the day appointed a hundred and fifty members of the Convention met in the lecture-room of Dr. Alexander's church in New York; including eleven missionaries and eighteen officers of various Missionary Societies and Boards. They sat, however, for only a day and a half, and the range of topics discussed was necessarily limited. But the harmony, the practical union of affection, the earnest desire to maintain a cordial co-operation in the Saviour's work, manifested on every side, were most delightful; and in this respect the success of the Convention was complete.

Besides the consideration of general Scripture principles, on which the work of missions is based, three practical questions were taken up by the Convention, of which two related to foreign work, and one to the raising of missionaries at home. On each of these a distinct opinion was pronounced.

(a) On the subject of concentrating or scattering labourers in a foreign field, the Convention resolved: that while approving the plan of diffusing the gospel by means of judicious itinerancies, it was equally proper and desirable to seize on commanding stations, especially in countries possessing ancient systems of error; and to concentrate a powerful agency there, which, by harmonious coöperation in different departments of missionary labour, may both largely influence the heathen, and perpetuate the gospel in pure churches to succeeding generations.

(b) On the expediency of different Boards planting stations on the same ground: the Convention expressed their thankfulness that Societies have interfered so little with each other—decided, and resolved, that, considering the vast domain of heathenism yet untaught, it was very desirable that an efficient preoccupation of any portion of the field by one evangelical Society, should be respected by others, and left in their sole possession.

(c) On the important question of multiplying and preparing



qualified labourers; the Convention considered that much depended on a deeper missionary spirit in pastors of churches; leading them to constant efforts, in their pulpits, bible-classes, and Sabbath-schools, to impress parents, teachers, and the young, with the duty and glory of personal dedication to the work of the Lord. On these topics the conclusions reached are similar to those adopted by the recent Conference at Liverpool.\*

The next Conference on missions was gathered in London, in the autumn of the same year; and sat for two days, October 12th and 13th, 1854. Like that at New York, it was limited in the range of its discussions; and dwelt rather more on general principles. Members of all the principal Societies were present; but many of the Secretaries were unable to attend.

The Conference was deficient, therefore, to a large extent in practical elements: but the kindly feeling and harmony prevailing among the members of the different churches present, evinced an earnest desire heartily to coöperate in the great work of preaching the gospel to the heathen. Three long and able papers were read to the Conference; of which the second only dealt with the plans of missionary life; having discussed the increase of native agents and the extension of itinerating operations. No resolutions were adopted on this or other questions: the object being to make the expression of opinion free and unrestrained. This first gathering in England of brethren deeply interested and engaged in missionary work tended greatly to prepare the way for the more practical assembly which has recently taken place.†

To these gatherings among the home friends of missions succeeded several more private Conferences on the actual fields of labour: all of a much more complete, searching, and practical character. The earliest took place among the American Missions in India and Syria. At the close of 1854, the Rev. Dr. Anderson, Foreign Secretary of the American Board, and the

\* "Proceedings of the Union Missionary Convention held in New York, May 4th and 5th, 1854." New York: Taylor & Hogg. 1854.

† "The Missionary Conference in London: Evangelical Christendom." December 1854.

Rev. A. C. Thompson proceeded to India as a deputation from the Board, and spent the following year in visiting the entire range of their missions in those countries. In each case they examined the stations occupied by the Board in all their detail; and gathering the missionaries together for consultation, went over with them all the questions involved in every plan existing in operation in their peculiar circle of missions.

The American Board has three great spheres of missionary operations in India; in the Deccan, North Ceylon, and Madura; with two smaller missions in Madras and Arcot; and has two chief centres of missions in Western Turkey, at Beirut and Constantinople. In all these missions, this, or a similar range of searching topics was discussed in full by the missionaries and the deputation; the views of the brethren were interchanged, and the results of their experience on heathen ground were freely detailed. The deductions of this experience appear in the form of Papers drawn up by the missionaries (similar to the Minutes of the recent Conference,) and of Letters, commenting upon them, by the Deputation. They are contained in a volume of 600 pages, printed privately for the use of the Board and its friends; and it is not too much to say that no previous volume of equal size, published during the era of our modern missions, contains so much valuable information on all the details of missionary experience on several most important fields of labour, as that volume of missionary papers. It might be published with great advantage to the friends of all Missionary Societies; and deserves the careful study of all missionaries, and the managers of all missionary agencies, especially in the countries and provinces in Asia.\*

About the same period, E. B. Underhill, Esq., the able and accomplished Secretary of the Baptist Missionary Society, visited all the missions of that Society in India and Ceylon, as a deputation from the London Committee, and acting on a plan similar to that of the American deputation, gathered the missionaries of the Society in four separate Conferences, for a similar examination of every element in their local plans. A

\* "Reports and Letters connected with Special Meetings of the India and Syria Missions of the American Board in 1855." Printed for the use of the Prudential Committee. Boston.



range of topics was discussed similar to that of the American brethren; and the result, as in their case, was embodied in reports by the missionaries and letters by the deputation. They are also equally valuable.\* To the missionary in India no works will give a more complete insight into the worth and working of all sorts of plans, than the nine sets of Papers and Letters contained in these volumes of the two Societies.

Three other Conferences, of a more general character, also on Indian ground, accompanied, or have since followed, the meetings of the American and Baptist missionaries. They had to consider not merely general principles, but the minute details of each circle of missions. The General Conferences which followed, including missionaries from many Societies, were confined to the principal plans of labour adopted by Indian missionaries, but illustrated them by experience, drawn from a wide surface and contributed by the most able men, who had been engaged in carrying those plans into effect.

The Bengal Missionary Conference met in Calcutta in September, 1855; it consisted of nearly fifty missionaries; sat four consecutive days; held eight sessions, with meetings for devotion; enjoyed the most delightful harmony in its meetings; and its members were greatly cheered by their mutual counsels. The topics discussed were as follows:

The progress made by missions in Bengal:

The peculiar difficulties encountered in them:

Preaching the gospel in the native tongue:

English missionary education:

Influence of the Indigo and Zemindary systems on the progress of the gospel in rural districts:

Vernacular Christian literature:

Vernacular schools: and

Native female education.

Each subject was introduced by a brief paper; the discussions were conversational, pointed, and searching; and the opinions of the brethren were embodied in the form of resolutions, which were submitted to them and approved. The papers, brief notes

\* "Minutes and Reports of Conferences of the Baptist Missionaries in Bengal; the North-west Provinces; Behar; and Ceylon, in 1855—56." Printed for the use of the Committee and the Missionaries.

of the discussions, and the resolutions passed, were also published in a thin volume, of great value to missionaries and the officers of their Societies.\*

A second General Conference was held by the missionaries of the North-west Provinces, at Benares, in January 1857, three months before the mutiny. Thirty missionaries were present belonging to seven churches and societies, and, as in Calcutta, were greatly encouraged and instructed by the relation of their common experience. The plan followed, and the topics discussed were very similar to those adopted in the Bengal Conference; and the opinions of the members were embodied in the form of Resolutions. These resolutions, and a few brief notes from a private pen, are all the account now remaining of this instructive Conference; the whole of the MSS. and printed proofs having been destroyed when the Allahabad Mission Press was burnt in by the mutineers in the following June.†

The last Conference held in India, a gathering of the South India missionaries, took place at Ootacamund, in the Nilgherry Hills, in April, 1858. It differed from the previous general conferences, in the wide range of topics brought forward, and in the length of time devoted to their examination. Thirty-two missionaries met on the occasion; and having retired from the heat of the plains, were able to spend a quiet fortnight in the cool air of the hills, in a full and satisfactory examination of all the plans adopted in their different fields of labour. The results are published in a large volume, and are of very great value to all who would know the character and progress of Christian missions in the Madras Presidency.‡

The volume opens with a series of twenty-seven narrative papers, descriptive of the growth of the chief missions of the Presidency, in the several provinces speaking four great languages. These narratives contain a great deal of valuable

\* "Proceedings of a General Conference of Bengal Protestant Missionaries, held in Calcutta, Sept. 1855." London: Dalton, Cockspur Street. Price 4s.

† "Outline of the Benares Missionary Conference." *Calcutta Christian Observer*, March 1857.

‡ "Proceedings of the South India Missionary Conference, held at Ootacamund, April, 1858." London: Missionary Societies.



information, from which a general view of that growth may be easily derived. They are followed by papers read on no less than twenty-one subjects connected with missionary life and plans. The papers are thirty in number, written by men most competent to produce them, and are followed by resolutions, in which the common views of the Conference are embodied. The subjects include not only the prime topics of native agency, missionary education, vernacular preaching, village congregations, and the like, but more special topics, as industrial institutions, caste, public morals, and the government, government education, and others. A number of statistical tables close the work—recent, and of the best authority. The book is a great storehouse of information on all that concerns the missions of South India, and deserves most careful study.

The records of these various missionary gatherings, both general and special, embody, to a far greater extent than any works previously written, the tested experience of missions in various localities, as to the worth of existing plans; and they are calculated to confer great service on all who wish to learn from that experience the most efficient methods of carrying out the great commission to preach the gospel, which underlies them all. A work might yet be written, which shall gather up, in relation to the whole, the principles, facts, and teachings thus presented respecting the various sections of our widespread Indian missions: a work which shall seize on general features of locality, work, and results; discriminate between them and local peculiarities; and fairly deduce the results taught by the entire field to the missionaries and managers of all Protestant Societies. The Rev. Joseph Mullens states that he has, for some time, planned the preparation of such a volume, but want of opportunity has compelled him for the present to lay it aside.

From these brief notices, the reader will at once see how far the recent Conference on Missions, held in Liverpool, has differed from its predecessors. Embracing in its details the experience of missionaries and Societies in all parts of the world, it has examined a wider range of field than the Conferences in India, though it has not, like them, descended to a great variety of minute details. Dealing less with general

principles, and going more deeply into plans, its discussions were of far greater value than those of its predecessors in London and New York.

It was arranged by the promoters of the scheme, that four days should be spent in discussing the various plans of missionary labour at home and abroad; that two sittings should be held each day, morning and afternoon, of about three hours and a half each; that they should be preceded by a morning prayer-meeting, and followed by a missionary soir  e at night; and that while the official deliberations should be confined to the members of the Conference, all friends should be invited to attend the devotional services. The plan was carried out with great success; the general attendance at the opening and closing services increased day by day; a happy variety was observed in the addresses delivered, and the fields of labour described; a most delightful spirit of Christian union, devotion, and prayer prevailed; and the presence of the Lord, in whose name the work was done, was largely realized.

The more general services were brought to a conclusion by a public meeting held in the Philharmonic Hall. It proved to be the noblest meeting ever held in Liverpool, in connection with Christian missions.

The first session of the Conference was occupied with the subject of "European Missionaries Abroad," embracing various subordinate topics, first presented in a very brief but able paper of ten minutes, by the Rev. Joseph Mullens, London Missionary Society, Calcutta, followed by a series of terse and luminous addresses by members of the Conference—the whole concluding with a formal minute on "Missionaries and their plans," unanimously adopted by the Conference. A simple enumeration of the topics handled, will show the importance of this session. This is all that we can present, as we must dwell chiefly on matters which still more urgently press themselves on the mind of the church. They were the following:

"Necessity for a missionary at once mixing intimately with the natives, and obtaining a thorough mastery of their language.

The use of the common Colloquial, as compared with the so-called Sacred Languages.



Vernacular Preaching. Itinerancies.

Visiting from house to house.

Local Pastoral Work.

Medical Missionaries.

Translation of the Bible and Christian Books.

Causes of Missionary *Success*.

Causes of *Failure*.

Should Missionary Effort be concentrated in limited localities, or diffused over a large surface?

Reflex influence of a greater degree of vital religion among our European soldiery and countrymen abroad."

The following was the programme of the points discussed at the second meeting, which was opened with an interesting paper, by the Rev. T. B. Whiting, of the Church Missionary Society, "On the best means of exciting and maintaining a missionary spirit."

"How best to stir up, direct, and work, the Missionary Feeling at Home.

A Missionary Intelligencer. Missionary Periodicals.

Correspondence of Missionaries with University Prayer-Unions, and Missionary Associations in their Native Towns.

Deputations.

Juvenile Associations, and Missionary Effort on the part of the Young.

A Professorship of Missionary History at the Universities."

In the course of the discussions at this session, the principal novel suggestions made were, 1. "That the missionary work might be greatly advanced amongst the higher and more intelligent of the middle-classes by the publication of a first-class *Quarterly Review of Missions*, devoted to the discussion of all those subjects which had brought this Conference together; and in which men of ability, experience, and piety, might advocate their views in regard to the home and foreign operations of missionary societies. Christian missions in all ages; the condition and relations of ancient and modern churches; missionary biographies in connection with the work; special features of particular missionary fields; heathen systems of religion and philosophy; books of travel, and the like—so far as these cross

the path, or affect the proceedings of the missionary—might be discussed with great advantage to the committees of the various societies, to missionary students, and to the missionaries themselves. Such a Review would afford the means of discussing critically, comprehensively, and philosophically, all the secondary influences which affect and determine the religious faith of men, and would be read by a numerous class of persons well disposed to the mission cause, who would be more interested in that cause, if they had its principles and proceedings brought before them in a higher form than is done in the monthly publications and occasional meetings of the year.”

The second suggestion related to the importance of making provision for the more efficient instruction of students academic, and especially theological, in regard to the nature and claims of the missionary service. In furtherance of this object four plans were mentioned. 1. The erection of a distinct Professorship of Missions in theological schools. 2. Due instruction in the premises by the chairs already established in these institutions and in colleges. 3. The establishment of a special lectureship in these institutions, on the subject of missions. 4. Making provision for an annual course of lectures on some topic connected with missions, in some great centre of population or education, analogous to the Bampton Lectures on the Christian Evidences. The last of these plans met the sanction of the Conference, which, before its adjournment, initiated measures, formed an organization, and obtained some generous subscriptions towards founding such a lectureship upon the basis of £300 per annum.

In regard to the proposed Quarterly, while Protestant Christianity might afford a sufficient field and support for it, if it were established under favourable auspices, yet we think those conversant with the practical difficulties of such an undertaking, will endorse the wisdom of the final minute of the Conference thereupon: “that it would be exceedingly desirable to secure the establishment of a periodical of a higher class, that shall treat of Christian missions at large; so that while the friends of missions naturally support the periodicals of their own societies, they may, through such a general periodical, also secure regular and full information respecting the numerous missions



of their brethren. Till its establishment, however, they suggest that attempts should be made to employ in the cause of missions the service of existing periodicals."

In regard to the provision to be made for missionary instruction in theological schools, the following minute of the body is at once sufficiently emphatic and definite: "They further consider that the subject of Christian missions, in all their bearings, their history, difficulties, successes, and obligations, should be brought systematically before theological students, as a part of their college course; that they may thus be trained in the practical conviction that missionary work is the regular work of the church of Christ; acquire information respecting its position; and themselves go forth to share its toils."

The third session was devoted to the various questions connected with missionary education. It was introduced by three able papers, and closed with the unanimous adoption of the following minute on missionary education:

"The Conference believe that educational plans legitimately fall within the province of Christian missions; as affording means both for consolidating native churches, and promulgating the gospel among the heathen.

They consider that on this subject more than on any other, attention should be paid to the great rule:—That, preserving their single aim of spreading the gospel, all missionary agencies should be most carefully adapted to the numerous varieties of places, people, and spheres of missionary labour; and that experience should be followed as the most valuable guide.

In all countries, as a general rule, Vernacular Schools, carried on in the language of the country, are the most natural and most important, both for the children of converts and for those of the heathen. The Conference believe that such schools should be increased in number, and be made as efficient as possible in the character of their teaching.

In some countries and localities where the natives earnestly desire to obtain a knowledge of the English language, English Mission Schools have been established on good grounds, have turned that desire to good account, and have been blest with a variety of valuable results. Their value has been proved partly in the conversion of souls; and chiefly in the extensive diffu-

sion of a knowledge of the gospel, in spheres of usefulness which other plans of labour have not reached. Efforts, however, in this direction, the Conference think should not be carried too far.

In some countries, especially in India, where caste is so powerful, Orphan and Boarding-Schools, in which young people have been brought up, separated from heathen influences, have been found greatly useful in the conversion of their scholars, and in securing well-instructed native agents for the service of the mission.

Considering the position of women in the heathen world, the Conference think that great attention to Female Education is not only desirable, but necessary in every mission; and that all opportunities for extending it and increasing its usefulness should be eagerly embraced, and thankfully employed.

They consider that, as the sphere of education widens, where teachers are demanded, and can be obtained, Training Institutions for teachers should be established and efficiently maintained.

They regard with much satisfaction the progress already made in raising up in various missions a Vernacular Literature suitable both to Christian and heathen; and they think it a work of the greatest importance, that such a literature should be still greatly extended; especially in countries where the press is extensively employed by the heathen to circulate wrong views of religion and morality.

For most valuable help in this important matter, this Conference recognize with pleasure the generous support given to all Missionaries and Missionary Societies by the Bible and Tract Societies of England and America."

The following is the programme of subjects suggested for discussion at the fourth session:

"How the missionary feeling at home should be so stirred up as largely to increase the present income of Missionary Societies.

Paper of ten minutes, by Rev. James Lewis, of Leith.

The great expense of Religious Societies, from the necessity of constant begging, and the general neglect of St. Paul's advice (1 Cor. xvi. 2,) to lay by periodically.



Private hospitality, and private carriage for Deputations.

How to avoid collectors' per-centage."

The paper of Mr. Lewis is one of marked ability. Besides the usual points of such a discussion, he argues with great force the importance of sending to the heathen other agents and representatives of British and American Christianity, in addition to mere preachers and teachers. He maintains that this method, by rendering the missions more successful and effective upon the heathen, would tend powerfully to augment missionary zeal and liberality at home. He discourses on the subject, in the vivid and luminous sentences which follow, in a style which must command attention, whatever may be the ultimate judgment of the church.

"Do we seek to rebuild these fallen institutions (monasteries) of a mediæval age? Certainly not. But we would translate the variety of their mission action into the methods of our own times. It is not necessary, in availing ourselves of their experience, to adopt their principle of community life. In harmony with our own habits of thought, the strictly-teaching missionary might still go forth as the accredited agent of the church or the Missionary Society, whilst the Christian capitalist, planter, or factory proprietor, left to the bent of his own mind, could choose and organize his field of operation; yet so co-operate with the missionary teacher as that each should have the benefit of the services of the other, and the heathen the benefit of both. Why should not the arts, and agriculture, and mechanic skill of our British Protestants, be called to pay tribute to missions, through their own characteristic channels, in rearing the foreign factory, cultivating the tea, indigo, rice, sugar, and cotton; and, by prosperous industrial settlements, exemplify to barbarous or half-civilized nations the arts of Christian social life?

"If a capitalist who has ten thousand at his command, and business skill to use it to advantage in a foreign field, be desirous of dedicating his skill and his capital to the gospel, why should he be compelled to turn himself into a preacher, and his capital into a fund for the support of preachers, before he can lay himself and his gifts on the altar? Let him go forth, and be encouraged to go forth, to the mission-work as he

is; and gathering the heathen around his African or Indian settlement, he will prove more than a pioneer of the teaching missionary's work. He will be a choice fellow-worker, embodying to the eye the results of the word spoken to the ear, and more surely than by words, training to those moral habits, without which Christianity amongst a rude or half-civilized people can have no permanence.

“To establish missions of this more comprehensive nature in Africa, and widen thereby the circle of British sympathy in the mission enterprise, is the great work opening before our intrepid missionary traveller, Dr. Livingstone. Why should it be his alone? Other fields are ripe for the same operations. A large class of our practical working minds are becoming wearied with the oft-repeated tale of missionary preaching tours, bazaar-conversations, tract-distributions, and school-examinations—all necessary and invaluable means of sowing the good seed. But why these alone or exclusively? It is asked that other methods be incorporated with our missions, and other results presented than the reported pious lives of their converts. Let them be seen doing as we ourselves do—living in industrial, domestic, well-ordered communities; their new religion subjecting them to law and order, disciplining them to self-support, and binding them together in the spread of their own faith, to work with their own hands, to give to them that need; and fresh strength would be brought to the mission cause, and convictions of its great work flashed upon many still doubting minds. It is from the higher measure in which the Polynesian missions have exhibited these results, that they have always commanded the liberal support and the warm sympathy of the British Christian mind.

“The limitation of mission agency, and its consequent limitation of action, has necessitated the dependence of the modern mission—its inability to rise to self-support. Dr. Livingstone has asked the question, ‘Why the former mission stations, the early mission monasteries, were self-supporting, rich, and flourishing, as pioneers of civilization and agriculture, from which we even now reap benefits; and modern mission stations are mere pauper establishments, without that permanence or ability to be self-supporting, which they possessed?’ We need



not go far to seek an answer to this question. Missions, from which has been eliminated every capacity but that which could preach or teach could not possibly be self-supporting. An action more varied, an organization more complex, is demanded to reach this state. To attain it they must embrace in their conception, and ally to themselves all consecrated ability.

“And, because wanting in the element of self-support, or in the organization from which it would grow, missions have failed to lay hold of the British Christian *mercantile* mind. The British thought is self-support, and help only to men to help themselves. If missions be permanently wrought in antagonism to this thought, our great mercantile community may contribute to missions; but its contribution will be as the dole that is extracted from the reluctant. It will be a contribution that will leave untouched the mass and magnitude of its wealth. Continued dependence is repugnant to the British mercantile mind. It suspects an enterprise that is wrought for long years in reliance on foreign aid and continual foreign drafts. It ceases to have faith in it. If we would draw from the mercantile community according to the vastness of its resources, we must ask it to give in character, and work our missions in the line of its dominant idea. They must proceed on the principle that has made our nation the colonizer and merchant of the world. There must be inwrought into them the power of developing into self-support, of advancing on the strength of their organization from enterprise to enterprise, until, like the colonies of our empire, they engirdle the earth. In a sense more literal than has yet been conceived, the merchandize of Tyre must become holiness to the Lord—the tea, the sugar, the indigo, the cotton, which are the materials of our traffic, must become the products of our foreign missions, the fruits of their Christian industry and their support.”

Passing by the fifth session for the moment, as we propose to consider it in connection with the seventh, we barely observe that the sixth was occupied with the consideration of the question, “How may we best obtain and qualify candidates of the right stamp for mission work?” The preliminary paper, by the Rev. Thomas Green, of the Church Missionary Society’s College, Islington, is, like most of this class of documents, of high merit.

As, however, the plans sanctioned by the Conference are not new, we will not dwell upon them. We hasten to the deliberations and issues of the fifth session on "Native Agency," and of the seventh on "Native Churches." These subjects are closely allied. They were the paramount subjects before the Conference, and the primary cause of its assembling. They present the chief problems which now call for solution in the present stage of missionary development. Here, therefore, the proceedings of the Conference culminate in interest and value. The ultimate success of missions depends upon rearing up a competent native ministry, who shall be placed over self-supporting native churches. Till this result is accomplished, no heathen people can be said to be truly christianized. The prevailing judgment expressed by the members of the Conference in their papers and speeches, was to the effect, that this paramount object has been too much overlooked by our missionaries, and that native preachers and churches have been too long and too exclusively kept in a state of pupilage. We will, however, let the Conference speak for itself in this matter, and lay before our readers the formal deliverances in which their discussions regarding it terminated.

*Minute on Native Agents.*

"The members of this Conference recognize as of vital importance, in every healthy plan of Christian missions, the work of raising and employing, on the field itself, various classes of well-qualified native agents. The European or American missionary, who, in obedience to Christ's command, bears the gospel to some heathen country, is a stranger and a foreigner there: his work is temporary; his position is exceptional; and when Christianity becomes localized, his peculiar functions and duties come to an end. Christianity must be embodied in a living form in native churches; and the outward services it demands must be performed by native pastors and native missionaries of all grades. Apart from this circumstance, missionaries are few; the work is large; foreign climates are often unfavourable to their health; it is difficult to acquire foreign languages and manners; the expense, moreover, of the voyages and maintenance of missionaries is heavy. In all



these things native converts have the advantage; they are at home; the language they have learned in childhood; the climate is their own; the cost of maintaining them is comparatively small. These considerations show the maintenance of a native agency to be essential to the successful establishment of Christianity in a foreign land, and urge upon every missionary the duty of securing in his work as many well-qualified agents as, on careful inquiry, he is able to find.

“They consider that, while among the converts zealous lay-agents may be found, who, though supporting themselves, are willing systematically to fulfil the common Christian duty of urging, both on the heathen and Christian population around them, the faith which they have themselves received, it is still required that some of the converts shall devote all their time and all their powers to the service of the Lord; and, in various spheres of duty, as pastors, evangelists, readers and teachers, endeavour heartily to promote his cause. In all such men, personal piety, zeal for the work, and fitness to teach, they reckon essential to the right discharge of their important spiritual duties.

“The demands of numerous localities, states of society, and spheres of usefulness, differing greatly from each other, at once exhibit the necessity of securing a suitable variety in the native agents who are to occupy them. Some will be required to labour among a simple, rural population; others, among the people of great cities; some, among uncivilized tribes; others, among scholars, with minds perverted by false philosophy; some, among isolated communities, where a great deal is left to their own judgment; while others labour immediately under a missionary’s eye.

“They consider it a rule of the first importance, that each native labourer should be placed, as far as practicable, in the sphere for which his various gifts render him suitable; and they believe that, in the present dearth of agents in the vast sphere open to their efforts, the services of all may be well employed, from the ablest to the most humble labourer. While young men, trained from their childhood amid Christian privileges, have proved most useful in leading a community to higher stages of Christian experience; older men, also, converted from

heathenism in riper years, have been found to bring their sober character and their knowledge of idol-systems to bear with great efficiency upon their still heathen neighbours.

“The Conference consider it, therefore, the solemn duty of all missionaries to endeavour to secure for the church of Christ the services of as many such agents as possible. They should watch well the call of God’s Spirit, remembering that, in the exercise of his prerogative, he has taken his servants from all ranks, and has especially employed the lowly, making the weak things of the world to confound the wise. They should seek out all agents that may appear to possess the right qualities of head and heart; and make it a matter of constant prayer that they may be chosen and called forth by the Lord of the harvest, whose fields they are required to reap.

“The system of training adopted to render such agents, under God’s blessing, competent and well-furnished teachers, should have direct and due regard to their intended spheres of labour. With the greater number, an education, through the medium of their own tongue, will be found sufficient; with others, English may be added to a certain extent; and with a few, an extensive knowledge of the English language and literature will be found a means of storing their minds with large knowledge, and furnishing them for those higher labours to which men of distinguished ability, in great heathen cities, are constantly called. In some cases, where native missionaries are pioneers of civilization as well as of the gospel, industrial pursuits have been found not only valuable but necessary.

“The Conference, however, believe that in all cases the more directly theological portion of their education should be given in the native language; that in their own tongue they may become perfectly familiar with all the expressions, texts, technical terms and phrases, which are required in every hour of an active preacher’s life; lessons on preaching, specimens of sermons, arguments, and discussions, should be all given in the native tongue; and it would be well if, in their private reading, these native students used only their vernacular Bible.

“With this teaching of principles, should at the same time be associated direct practice in mission work; exercises in preaching and the like, should be undertaken under the missionary’s



own eye; that the capacities of all may be thoroughly understood before they are appointed to positions of heavy responsibility. These studies also may most usefully be continued after native agents have been so placed; that as their experience increases, their knowledge also may grow, and they may be stirred up to seek higher attainments and greater ability for usefulness so long as they live.

“The Conference would dread that any course of training should be so conducted as to injure their power to do good. A missionary should so guide, and teach, and train his converts, as not to injure their national character. While he should seek to improve that character in every way, to raise its tone, and to christianize all its elements; when native customs are harmless, and are likely to continue among the community of his countrymen, the native teacher should seek to maintain them; he should, in his food, dress, manners, and style, continue to resemble his fellows; and show, that while he is a Christian indeed, differing from them in the possession of a purifying and ennobling faith, he is still one of themselves. By so doing, he will rather add to his influence with the heathen; on the opposite plan he may wreck it altogether.

“When the right men have been thus trained, and been duly qualified, the Conference consider that, in the various positions in which they may be placed, as pastors, evangelists, teachers, or readers, of whatever grade, they should be placed under such responsibility as they are able to bear; should not be too closely tied down; but should enjoy that amount of freedom in action, which will both test their principles and stimulate their zeal; in this way the agents of the native church may in due time grow out of pupilage, and be enabled to work perfectly alone.

“On the important question of native salaries, the Conference consider that no rules can be drawn from the artificial position occupied by the missionary himself. They think that it may most appropriately be settled in every case, by a careful consideration of the average incomes of natives moving in that rank to which the native agent belongs; and to evangelists, supported by Missionary Societies, they would apply the same rule as that of the foreign missionary; of securing an income that will supply real wants, give him ordinary comfort, and keep

him free from all anxiety. Where a native pastor has been appointed over a Christian congregation, they think that his support should come from them. It is neither natural nor just that his support should be derived from a foreign Society in a distant country; but where a church is poor or weak in numbers, a society may well continue to supplement such salary as the church can give, by an annual grant, until it is able in due course to bear all the burden alone.

“They believe that, in the extension of the gospel among the heathen, the power of female Christian influence should be employed as far as practicable; and that, where the state of society allows, and circumstances are favourable, Christian females should endeavour, not only as school teachers, but as visitors in heathen families, to lead them to an acquaintance with gospel truth and an acceptance of its claims.

“The Conference rejoice that the native agents, in whose welfare they feel so deep an interest, and for whose increase they so ardently long, have already, under the blessing of God, been made the instruments of great good. They rejoice and give thanks to God, that in many countries, in many spheres of missionary labour, converts, raised up from among the heathen, have been found faithful pastors, eloquent preachers, self-denying evangelists, and that in some cases they have joyfully laid down their lives for Christ’s cause. They reckon this fact as one of the most gratifying proofs of the success of the gospel in modern days. They trust that this agency will be largely extended in every field of missionary labour; and they pray, that according to his own example, in answer to his own promise, and his people’s intercessions, the Lord of the harvest will send forth more labourers to reap the harvest, to which the great field of the world is ripening.”

*Minute on Native Churches.*

In the following minute are embodied the views entertained by the Conference generally, on the subject discussed during the final session:

“The subject of native churches is, in the opinion of the Conference, equally important with that of native agencies, already brought before them. Native churches are the germs of those



Christian communities, of those christianized nations, which, according to the sure word of prophecy, will at length occupy every country of the world. It is therefore of the greatest importance that they should be based and built up, from the commencement, on perfectly sound principles.

“Such churches should, in their view, be formed of those ‘faithful men’ who make a public profession of their belief in Christ, and of their consecration to his service; and who desire together to maintain gospel ordinances for their own spiritual benefit, and as a means of usefulness to others. Guided by the teachings of the New Testament, they should in every land aim to maintain pure doctrine, holy life, and active zeal amongst their members; preserve purity of fellowship by the exercise of proper discipline; and fully support church ordinances among themselves, as administered by duly appointed officers. From the first, these essential principles should be pressed upon their infant churches by the missionaries who found them; and from the outset, such measures should be adopted as will steadily tend to accomplish the object in view. Depending, not upon distant and foreign churches, but upon their own exertions and their own spiritual graces; and possessed of those essential elements which underlie the spiritual prosperity of all Christian communities, these churches may, in the opinion of the Conference, very naturally adopt various modes of worship, various systems of church order, and different principles of fraternal association.

“The European missionary is the founder, instructor, and adviser of native churches; and, except in their mere infancy, ought not to be their pastor. The higher Christian civilization from which he has come; his position as a messenger of foreign churches, as a man of superior social rank, and as one of a dominant race, render him unfit to be merely their pastor; while they fall in with his influence as an adviser and friend. It is feared that, from the dependence generated by the continued pastorate of a European missionary, many churches have been kept back from that healthy and vigorous growth which leads to self-support and self-control. Self-reliance grows only by exercise, and learns the most valuable lessons from the experience of mistakes and errors.

“The Conference are of opinion that, in cultivating that self-reliance, and leading it to higher degrees of vigour and of usefulness, missionaries should take advantage of such national customs, notions, and tendencies, as will help to foster and render it efficient. The national independence of the Bghai-Karens, and the village municipal system of Northern India, illustrate the importance of this step.

“Desiring to see increased the number of native pastors, who are merely superintended by a missionary, they judge that in the management of their various churches these pastors should be freed from all needless control, and encouraged to settle all difficult questions by the prayerful exercise of their own judgment. Until they are entirely supported by their people, such income as the churches can give may well be supplemented to a proper amount, by a grant from the Society which was the means of founding them. But the Conference think that, from the outset, it should be kept in view that, whatever forms of union be adopted by the native churches, in every mission-field, dependence for instruction, ordinances, or discipline upon the mother churches is, in due time, to cease; as it does in the case of colonial churches that have sprung up amongst our countrymen in the different colonies of the British Empire.

“In thus starting forward these new communities of converts, on the race of personal and social progress, the Conference consider that everything unsuitable to their national life should be rigidly guarded against. In the salaries given to native teachers and preachers, or sanctioned and supplemented for native pastors and missionaries to the heathen; in the size, style, and cost of church buildings, native parsonages, and dwellings of teachers, due regard should be paid to the customs of the native brethren, and the same scale be adopted from the first, as will probably prevail among them when Christianity becomes naturalized.

“In regard to the formation of separate Christian villages in the midst of a heathen population, the Conference are generally of opinion that Christian converts should not be separated from the heathen community; and they believe that the practice in most missions throughout the world has been to keep them mingled with the heathen. Such a practice they



deem beneficial to the converts in testing their principles, making them watchful, increasing their usefulness, and preventing a great deal of evil; it is beneficial also to the heathen by keeping constantly before their view the practical fruits of the new and pure faith which their Christian countrymen have adopted. They allow, however, that in a country like India, where a small, weak church, may be overshadowed by the great, powerful, and wealthy system of Hindooism, and where its members are, by the laws of caste, cut off from the ordinary social intercourse still admissible in other lands, such Christian villages may be found useful in securing converts from social disabilities and from very severe trials of principle, in the infancy of their community. But they would urge that this be allowed only for a time; and that as soon as converts grow more numerous and influential, they should be encouraged to dwell among the heathen, in order to leaven them with gospel truth.

“The Conference think that, though not their pastor, and though directly interfering but little in their concerns, a missionary should make the general elevation of the Christian communities an object of continual care; he should watch over their growth in knowledge, their improvement in piety, their purification from heathen vices and deficiencies, and in every way strive to raise the tone of their personal, social, and public character.

“On one important topic laid before them, the transfer of European systems of church organization to foreign countries, several members of Conference gave it as their opinion, that while a missionary, in commencing the organization of a church, will naturally begin with the system which he and his supporters conscientiously follow, still, he should apply it to the new country and the new people with considerable latitude; he should endeavour to retain only its essential features; to rid it of mere technicalities, and of those historical elements which all systems, political and religious, absorb into their constitution in the course of years. It was suggested that, in respect to the ordination of native pastors and missionaries, while the scriptural tests of character enjoined by the Apostle should be retained in full, the standards of knowledge should have refer-

ence to the circumstances of the churches, and of their own training; and that in general all these systems should be judiciously adapted to the communities, climates, and people among whom they are introduced.

“The Conference rejoice to learn that in some fields of labour the work of missions has so far been accomplished, that native churches, growing in numbers, knowledge, and resources, are supporting their own pastors; fully maintaining the ordinances of the gospel, supplying seminaries with students for the ministry, and commencing missionary work for themselves. They rejoice to learn that in some places, tried by severe and long-continued persecution, grace has been given according to their day, and the converts, remaining steadfast in their faith, have increased in number daily; and they offer their earnest prayer to the Lord of the whole church that, while missionaries may be wise to win souls, and wise to guide the churches into which they are gathered, these churches may be greatly increased in number, may be enlarged by the Holy Spirit, and filled abundantly with the fruits of his salvation; and that more largely than ever, they may themselves go forth among their heathen countrymen to spread that gospel which has blessed themselves.”

It would give us unfeigned pleasure, if we had space, to transfer to our pages copious extracts from the speeches at the great public meeting which closed the sessions of the Conference. Those of the Earl of Shaftesbury and Major-General Alexander were quite equal to the occasion. But the address of the Rev. Mr. Mullens, of Calcutta, speaking as the representative of the missionaries, on the delightful features of the Conference, and the cheering success already achieved by modern missions; and preëminently that of Lieutenant-Colonel Herbert Edwardes, on the illustration which missions received from the Indian mutiny—are among the most masterly and eloquent productions of the kind which we remember to have seen. We close with one of the deliberative addresses at the first session, which gives a dense and vivid summation of the encouraging fruits already achieved by modern missions; and



is a fair sample of the general character of the addresses at the deliberative meetings, for brevity, force, and point.

The Rev. J. B. Whiting, Central Association Secretary of the Church Missionary Society, remarked, that he did not quite like the word "failure" in the programme. It had been his duty, as an advocate of the Church Missionary Society, to plead the cause of missions in various parts of England, and he had endeavoured to acquire some information as to the amount of success with which God had blessed missionary efforts. He found that the Bible had been translated, during the last sixty years, into upwards of one hundred languages. There were 100,000 professing Christians in New Zealand; 100,000 in Burmah and Pegu; 112,000 Protestant Christians in India; 5000 or 6000 in Mesopotamia; 250,000 in Africa; 40,000 in America; and 250,000 in the islands of the Pacific. There were Christians in China, Madagascar, Mauritius, and many other parts of the world. There were 200,000 or 300,000 Negroes under the care of Christian pastors in the West Indies. There are more than a million and a quarter of living Christians who, but for the labours of the missionaries, would all have remained idolaters. We were apt to compare the missionary successes of the present time, in disparaging terms, with the successes which attended apostolic labour. He had inquired, however, from the most competent authorities, as to how many individuals, in their opinion, were gathered out of heathendom by the labours of the inspired apostles, during the first sixty years of mission work, after the ascension of the Saviour; and he had been assured that, as far as they could judge, not more than one million of living Christians were found after those first sixty years. They must remember also the hundreds of thousands who were now sleeping in their graves around the mission churches; and how many had gone to their heavenly home from far-distant recesses of heathendom, who were never known to the missionaries, but who had learnt from tracts, Bibles, and other means, of the salvation which is in Christ. Then, again, the 1600 missionaries who had gone forth from Europe and America, were now accompanied by more than 16,000 native ministers, religious catechists, Scripture-readers, and schoolmasters, who were evangelizing their own father-

lands. The native ministry, moreover, had passed into the second generation; and from our schools and orphan asylums, the native apostles would arise, whose crown of rejoicing would be multitudes of Christian converts. They ought not, therefore, to indulge in a spirit of despondency, but rather lift up their hearts in devout gratitude to Almighty God, for the great success with which he has so far blessed missionary labours; and indulge in the joyful hope of still greater blessings in days to come.

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ART. VI.—*Codex Alexandrinus.* *H KAINH· ΔΙΑΘΗΚΗ.*

Novum Testamentum Græce ex Antiquissimo Codice Alexandrino a C. G. Woide olim descriptum: ad fidem ipsius codicis denuo accuratius edidit B. H. Cowper. Londini, MDCCCLX. 8vo. pp. 503. Leipzig: Printed by B. G. Tuebner.

*Notitia editionis Codicis Bibliorum Sinaitici auspiciis Imperatoris Alexandri II. susceptæ.* Accedit Catalogus Codicum nuper ex Oriente Petropolin perlatorum. Item Origenis Scholia in Proverbia Salomonis partim nunc primum, partim secundum atque emendatius edita, cum duabus tabulis lapidi incisis. Edidit Aenoth. Frid. Const. Tischendorf. Lipsiæ. 1860. 4to. pp. 124.

BIBLICAL criticism has already made vast advances toward the accomplishment of its task, and is still urging its way steadily forward. The first printed editions of the Greek Testament, like those of classic authors, were necessarily inaccurate, for they were based upon whatever manuscripts chanced to be accessible to the editors. And the texts of Stephanus and of the Elzevirs—the latter of which became the *textus receptus* upon the Continent, and the former, as adopted by Mill, the *textus receptus* in England—owed this distinction more to a beautiful typography and the repute of the publishers, than to their inherent excellence or superior accuracy. But little was in fact known of the comparative value of manuscript authorities, the extent of agreement or divergence between their several



readings, or the best methods of detecting and eliminating their errors.

Nevertheless copies of the original Scriptures existed in the libraries of Europe, which had never yet been read nor examined. Many more lay hid in the convents of Egypt and the East, which might be recovered from their obscurity. Translations had been made into various languages at a very early period. The writings of the Christian Fathers abound in citations from the sacred volume, exhibiting the text which they respectively had before them. The materials for ensuring accuracy in an edition of the inspired volume are ample. They are sufficient, if not to restore every word and letter as it appeared in the original handwriting of the evangelists and apostles, at least to approximate indefinitely such a result. But the task was herculean; the very abundance of materials was appalling. To examine not cursorily but with careful accuracy these enormous accumulations of ages, to ascertain and record their contents, digesting them within a manageable compass, to determine their respective affinities, judge intelligently of their comparative value, and by the thorough sifting of the entire mass of testimony, to discriminate the true from the false, and the genuine reading from every rival claimant, is a work which seems to be almost endless. Not one nor fifty lives were adequate to complete it. Mill spent thirty years most laboriously upon it, and yet never advanced beyond the threshold of the undertaking.

It is true that all this expenditure of toil may have no very direct or palpable effect upon theology or morals. If the most inaccurate Greek Testament that ever was issued were to be accepted as the standard, the creed of Christendom would undergo no material change, nor would any of the great facts or teachings of revelation be invalidated. The ascertaining of this was, however, worth a great deal. If the whole multitude of various readings and inaccuracies of transcription cannot shake anything that is really precious in Christianity, who would grudge the expenditure of the time and the industry necessary to demonstrate this fact, and thus settle the convictions of the Christian world upon a firmer basis for all time to come?

But the intelligent Biblical student must necessarily look upon it as a matter of high and serious concern to have restored to him the very words of inspiration; to have its surface cleansed from the rust and accretions of ages, which dim its brightness and deform its beauty, even if they do not seriously impair its solidity or value; to have every alteration of an apostle's language, whether made by accident or design, whether it be in itself considered trivial or not, corrected into its original form. If it be a mere question of the collocation of words, or of the substitution of an equivalent expression, or the vindication to each verse of its own precise language, as distinguished from other and parallel passages of equal authority and inspiration, still let it be pressed to a satisfactory answer. Why should there be a careful investigation of all available sources in order to a faithful reproduction of every turn of expression in the writings of Plato, and it be esteemed a matter of indifference what were the precise words of Matthew or of Paul, provided the general sense is not seriously affected? If the point involved were so minute that it could not be made to appear in any translation, yet let us have it as it was written by the pen of inspiration rather than otherwise. Questions, however, are perpetually arising which possess a real intrinsic consequence. Unexpected light has often been thrown upon an obscure clause or a difficult word, by correcting its inaccuracy and restoring its original form. The beauty or meaning of an incident, the value of a note of time for purposes of chronological reckoning, and the bearing of a passage, may depend upon the use of a preposition or an article, or the presence or absence of a single letter, or even a single line of a letter.

In computations of the duration of our Lord's ministry, for example, it is of some moment whether John v. 1, should read *a feast* or *the feast*. If the latter be the correct reading, the passover is, in all probability, the one intended, as that was the principal festival of the Jews; and, in that case, as three other passovers are mentioned in the same gospel, the ministry of our Lord must have lasted for upwards of three years. If the former be the true reading, it becomes an open question whether it was not the feast of Tabernacles or of Purim





